Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXX.

[From Jones's Biography.]

JAMES ARMINIUS.

The founder of the sect called Arminians, was born at Oude-water, in Holland, in 1560. Having lost his father when very young, a clergyman kindly undertook his education, during the first few years of his life, till he went to the University at Utrecht. There he staid till death deprived him of his protector; and then he would have been entirely friendless, had not another gentleman kindly become his patron, and took him to Marpurg, in 1575. He had not arrived at that place long when he heard that his country had been sacked by the Spaniards. The circumstance deprived him at once of a mother, brothers, and a sister, besides the inhabitants who had all fallen victims. He was sent, in 1583, to Geneva, to perfect himself in his various studies, and there he applied himself chiefly to the lectures of the distinguished Theodore Beza, who was at that time explaining the Epistle to the Romans. Being compelled to retire to Basil, on account of his embracing the doctrines of Ramus in public, he acquired so great a reputation, that the faculty of divinity offered him the degree of Doctor, without his incurring any expense, but which he modestly refused. Arminius had a great desire to visit Italy, and to hear the philosophical lectures of the famous Zabarella, at Padua. That desire he gratified, and spent six or seven months on the journey. On his return to Geneva and Amsterdam, he was much reprobated for going to Italy; but this in time he overcame, and was ordained minister at Amsterdam in 1588; and very soon distinguished himself by the excellence of his sermons, which were remarkable for their judgment and piety. His ministry was much followed, and he was greatly beloved. Martin Lydius, professor of divinity at Franeker, thought him very capable of refuting the contents of a work, wherein the doctrine of predestination had been attacked by some ministers of Delft. He accordingly undertook the task, but on weighing the arguments, on both sides, he embraced the very opinions he meant to confute. In 1603, he was called to the Professorship of Leyden, and begun his lectures with three elegant orations: the first, on the opject of theology; the second, on the author and end of it; and the third, on the certainty of it: and then proceeded to the exposition of the prophet Jonah. In all his lectures he was attended by a numerous audience, who admired the strength of his arguments, and were astonished at the great learning which he displayed. This exposed him to the envy of his brethren, who treated him with harshness and cruelty. Disputes on the doctrines of grace were at that time kindling into a flame in the university, and the states of the province were obliged to appoint conferences between Arminius and his adversaries. Gomarus was his greatest opponent. In 1607, he, however, wrote a letter to the ambassador of the Elector Palatine, to vindicate his conduct with regard to the contests he was engaged in. These controversies, however, his continual labor, and his uneasiness at seeing his reputation blasted by aspersions and slanders, threw him into a fit of illness, which terminated his life on the 19th of October, 1609. Arminius was an energetic minister of the gospel. His voice was firm, but moderately low; and his conversation such as became a Christian. While it was pious and judicious, it was intermixed with that politeness of conduct and elegance of manners, which delights the young, and insures the approbation and esteem of the aged. His enemies, indeed, endeavored to represent him in the most disadvantageous light; but his memory has been sufficiently vindicated by men of the greatest distinction and eminence; and in spite of all the malevolence and enmity of his antagonists, his character was in very many points highly commendable, and deserving of imitation.

For a more full account the reader is referred to Brandt's Life of Arminius.

[From the Christian Monitor.]

ON THE TENDENCIES OE SECTS

ON THE ONE HAND TO APPROXIMATE IN THEIR OPINIONS, AND ON THE OTHER, TO BE MORE WIDELY SEPARATED IN THEIR AFFECTIONS.

(*Continued from No.* 35.)

There is a great deal in the past history of the church that is dreary and dark. It presents a gloomy picture of human passions and weakness, of fierce party animosities, sanctioned by a pretended zeal for God, of angry controversies about the mere *shadow* of religion, with which the *substance* has had nothing to do. But religious intolerance has in a great measure subsided; or does not, at any rate, manifest itself in its former repulsive forms. Controversy has long since left the prescribed limits which the schoolmen had marked out for it, and taken a wider and worthier range. Free discussion,—that powerful engine in the establishment of truth which the policy of spiritual despots well taught them to dread,—has done, and it is continuing to do its mighty work. It has stripped off one by one, the false doctrines and false forms which superstition and folly had heaped upon religion, and given in what it has done no unequivocal indication of what it may yet do. It has already unsettled opinions which time and authority had hallowed, removed prejudices which would once have been deemed insurmountable, made the rough places smooth; the crooked, straight; the dark, light; and having done this, where shall we limit its influence?

The spirit of inquiry,—a spirit which searches for truth as for hid treasure, which has advanced and is advancing all the other departments of knowledge,—has not been willing on this alone, the most important of all, to have its freedom constrained. Enlightened and liberal minds have been found among all sects whose views rising above the summit level of sentiment and action prevalent among their respective parties have looked to something higher and better than anything already attained. Such there always will be; it is by their instrumentality that Providence has ordained to lead men nearer and nearer that perfection, which is the great end of their being.

We see a cause of the tendency of which we have been speaking, in yet another circumstance. The belief is everywhere becoming prevalent that human learning, as it has been called, is an ally whose aid is not to be rejected even in the cause of religion. Long and sad has been the dominion of a prejudice, over no small portion of the Christian community, that the establishment of religion in the world was God's peculiar office; that he would impart to all whom he might employ as his agents in this important work, necessary light and knowledge; and that therefore the attempt to add to these by human means was both superfluous and sinful. "Great is truth, and it will prevail," "out of the mouths of babes and sucklings thou hast perfected praise," are sentiments with which men have not only justified, but advocated a neglect of mental culture in that cause which demands the richest stores that mind and heart can bring to it. But this dangerous prejudice is fast giving way. It is now generally conceded that in explaining and enforcing Christian truth he will be the most successful, who, to whatever of natural ability God may have given him, is able to call in the aid of history and criticism, of learning and eloquence. This circumstance must be regarded as not among the least encouraging of those which indicate the dawn of a better day; for if there be any such thing as truth in religion, it is by the enlightened use of these means that it must prevail.

Some of the principal causes have now been mentioned which produce the tendency in religious sects to approach each other in opinion. That some have made further advances than others in that truth which all are desirous to obtain, there can be but little doubt; that great differences of opinion continue to prevail, we can no more doubt. Whether the subjects on which these differences exist, are of vital importance, is a question which I shall not now undertake to discuss; but shall proceed to speak of another tendency in sects, to become more widely separated in affection, at the same time that they are approaching in opinion.

And here I would say in the first place, that such a tendency is the usua. result of the very existence of religious parties. A sect is rarely without a sectarian spirit; and a sectarian spirit is an exclusive spirit; a spirit, on which the kindly influences of truth make but small apparent impression. Here then is raised a barrier to affection among sects at the very outset. It is natural that similarity of sentiment should unite those who would find among each other sympathy in believing, and co-operation in supporting what they mutually believe to be important truth. This is the original design of sects; and if this design had never been departed from, we might have been spared the occurrence of many of those events which will stand as a perpetual disgrace in the history of the church. But the sectarian spirit is independent of opinion, or values it only as a sectarian badge. What at first was esteemed because it was thought to be true, is at last valued because it is the dogmas of a sect, and an opinion is opposed, not so much because it is deemed erroneous, as because it is not the dogma of a sect. The various dissensions which have agitated the church may be traced to the operation of one or more of the forms of party spirit. They have been in operation ever since religious parties have existed. They are in operation now, although, it is to be hoped in a modified degree. And it does not need many words to show what a strong counteracting force they must oppose to changes of opinion, and to the existence of friendly feeling. But let opinion undergo what change it may, let the sentiments of any two sects approach indefinitely near each other, nay let them become coincident, yet this will not necessarily bring them near together in affection. There still remains a host of sectarian feelings and prejudices to be overcome; prejudices which existing independent of opinion, are not effected by any alterations through which opinion may pass.

Parties operate in a further manner to make the changes, which opinion may undergo, in a certain degree imperceptible. Almost every sect has its own phraseology, in which its peculiarities are clothed; this becomes, as it were, the hereditary possession of the sect; and is handed down from one generation to another. This language acquires a factitious and independent value, and like the name of the sect, continues in use long after the opinions of which it was the original expression have undergone considerable modification. Thus it is that men may be deceived into the belief that they hold to old opinions, merely because they call them by old names; and may be led to suppose that views, which in fact are similar to their own, are quite dissimilar, because expressed in a vocabulary which they do not understand. A merely imaginary diversity of sentiment may in this way estrange sect from sect.

Another obstacle to the existence of friendly feeling among sects, is the names by which they are distinguished. It frequently happens that it is principally by its distinctive name that a sect is known; this name is often made a by-word and reproach, when the sentiments which it is intended to designate are but very imperfectly if at all understood. If then these sentiments are considered erroneous, and therefore deserving of condemnation, a summary method of doing this is to proscribe them in the mass, under the name of the party which advocate them. In this way an outcry may be raised against a sect, when nothing is known of it but its name. We see an illustration of this truth in the fact that many have been induced by the bug-bear of a name, to condemn the very opinions, which subsequent examination has convinced them they were at the same time cherishing as saving truths.

INFIRMITIES AND WANTS INCIDENT TO OUR NATURE.

We take the following from a book recently published entitled "Cheering Views of Man and Providence." By Warren Burton. It contains the substance of a course of lectures delivered in this city last winter by the author.

I shall attempt to show that without the infirmities and wants incident to our nature, there would not be that tender love, kindly affection, and benevolent sympathy between heart and heart which now make so large a portion of human felicity.

We will begin with the domestic loves. Suppose mankind to come into the world in full stature and adult strength, directly from the hands of the Creator, all ready to start in eager pursuit of the innumerable objects of desire. They have no parents, and they need no parental care. In this case that blessedness of affection with which father and mother now yearn toward their offspring would not be known.

Let us suppose however the parental relation to exist, but that children grow up around their parents like the young trees around the oak from which they sprang; like these advancing to maturity without any aid or care of the already mature. In this case there might be such a thing as instinctive affection, but constituted as human nature is in all other respects, this would soon be whelmed and lost amid the grosser and more tumultuous pleasures of life.

The truth is, we have from nature capacities for affection, but they need adapted circumstances to expand them into the rich sources of happiness for which they were designed.

We are so constituted that when we behold the stranger in suffering, we start with an immediate impulse to his relief. Were it not for his misfortunes, this fellow creature would have been unnoticed, and our sympathy have remained dormant.

Now if it is thus toward a stranger, how much more powerful the impulse, and lasting the sympathy, when the sufferer is our own offspring.

Man enters the world a diminutive infant. If others do not support him he falls, feed him he perishes, lend him countless attentions he suffers. The parent performs these kind offices. Energies of her nature are awakened which would have slumbered forever, had it not been for these calls upon her care. That sympathy which is common to all hearts deepens into the most absorbing and unspeakable love in the parental bosom. Indeed every additional infirmity seems to fasten a new tie of tenderness around the guardian heart. Is there in a family one more feeble and dependent than the rest, this is likely to be the favorite and most beloved child.

Fathers and mothers, are not these things so? And would you not endure all the trouble imposed by the relation, rather than that this richest, dearest fountain of love and felicity should have remained forever sealed from its flow?

Again, it is these early begun and long continued tendernesses, which open in the hearts of children the deep springs of affection in return. Take a child from its parents in early infancy, let it not see them, or know of them, and it would not love them. Let it know of their existence, but receive no favor from their hands, or expression of regard from their lips, and it would scarcely ever feel an emotion at the mention of their names. But let any other person, an utter stranger to its kindred, even of a different nation and language from them, exercise the needed care, bestow the sweet endearments, and it will cleave to this benefactor with a filial and enduring love.

Is filial affection then a delight to those who feel it, a joy to those who call it forth? That delight and that joy would not have been, were it not for those infirmities of our nature which cause us so often to complain.

Still further, the affection between brothers and sisters depends likewise on the circumstances now in view. Were there no parents, this relation could not exist. Were it not for the weaknesses and wants of early life, these relatives would not continue together under one roof, around the same fireside and table. There receiving support from a common care, witnessing daily each other's wants, partaking in each other's pleasures and griefs, their mutual sympathies are drawn forth and strengthened into the lasting ties of fraternal and sisterly love. Now what blessings are they to each other in their common native home. What blessings all their lives after.

We leave the domestic relations for the wider circle of neighborhood and acquaintance. Here likewise these same principles are of indispensable use. We must consider the natural selfishness of man. Every one is mostly absorbed in his private pursuits. Many are ungenerous, some unjust. Now suppose there were no sickness or other misfortune to operate as a check, to remind people of their mutual dependence, how much more thorough would be the selfishness, how much more frequent the injustice. Take neighborhoods in general, and what rivalries, and envyings, and scandal, do we find. How numerous the little causes of unhappiness between family and family, or at least between one individual neighbor and another. But let sickness come, and assistance be needed, and how quickly are these causes of dissatisfaction and dislike forgotten in the starting sympathies of the heart. In return, the recipient of favor is softened wish gratitude. His own sensibilities become henceforth more alive to the wants of others; and he rises from his bed of suffering a better neighbor and a happier man.

Again, suppose the inhabitants of a town not to assemble together occasionally for some common object, how would the range of the benevolent affections be narrowed. The common object for which they usually assemble is to deliberate on measures, or to perform sevrices without which painful evils would ensue. Remove the liability to these evils, and that mutual interest so profitable to the heart, which now extends to the borders of a town, would diminish to the compass of a mile.

In the same manner the peculiar necessities common to the ten thousand communities which together constitute the great whole of a country, bind them all in one great national fraternity. It is undeniably true that the mighty chain which now encircles kindred millions in its links, would be but of feeble and almost of unfelt influence, were it not for the public wants and dangers demanding union, and calling forth and strengthening feelings common to a widespread people. Lastly, it is this system of painful necessities or uneasy desires, that binds separate and independent nations to each other, and mingles them together in pleasant and heart-expanding intercourse. The civilized find themselves less happy without the productions of various climes; and the merchant corresponds, and the mariner sails, for an interchange of commodities

Even the calamities of nations are not without good. The revolutionary history of our own country, and of Greece and Poland, and many other events of the present and the past, are witnesses. At such seasons of national trial and want, not merely a generous few, but millions forget the separating circumstances of language, institutions and remoteness, in the feeling that wherever beats the heart of man there is a brother. They acquire an interest in a foreign country they never possessed before, and which thenceforth they will never entirely lose. In this way mountains are levelled, oceans annihilated, continents joined, and the whole vast earth becomes, as it were, the common floor of a common household thus linked in fraternity by one paternal Creator.

To conclude, if man is born with a social nature by which heart calls unto heart and is answered back again by heart in sympathizing and delightful emotion, that nature would have been almost in vain, were it not for these frail constitutions and numerous wants which expose us to so much suffering.

ORIGIN OF THE DOCTRINES OF GRACE.

The following account of the origin of *the doctrines of grace*, as they are called, we take from Muenscher's 'Elements of Dogmatic History,' a translation of which was some time since published by Dr Murdock. "The doctrines of grace, falsely so called," says the Christian Examiner in a review of this work, "are not taught in scripture; neither were they held by the first Christians; but found their way into the church principally through the agency and influence of Augustin, who flourished in the beginning of the fifth century."

Jesus and his apostles,—says Dr Muenscher,—represent faith and reformation, sometimes as the work of man, and sometimes as being the gift of God. Hence efforts were made, to reconcile these opposite representations. The Greek church took the ground of the *perfect freedom* of man's will; and therefore taught, that it depends on the purpose and exertions of man, to attain to faith and virtue; yet that the grace of God comes in aid of man's exertions, by imparting to him strength, assistance, and excitements. Of course, man must render himself a fit subject of divine *grace;* which he has power to use properly, and also to abuse. These ideas, which were fully stated by *Clement* and *Origen*, were also advanced by the fathers of the fourth century; by *Cyril* of Jerusalem, *Gregory* of Nazianzum, *Gregory* of Nyssa, and clearest of all, by *Chrysostom*. The Latin fathers did not deviate essentially. For although they painted, in glowing colors, the excellence of divine grace, yet they left room for the spontaneous activity of man to have a part in his reformation. An irresistible work of grace, and an unconditional election, were not thought of; and the divine purposes were always traced back to God's foreknowledge.

Augustin, the renowned Bishop of Hippo, by his aims to glorify the grace of God, and by some passages of scripture, was led to a mode of thinking, which deviated from the earlier system of belief, and which attributed all goodness in men, exclusively, to divine operation. On this subject, he fell into a contest with *Pelagius* and *Coelestine*. And through the influence of his reputation, and the cooperation of the African churches, and of the Bishop of Rome, the Pelagians were condemned, as heretics; notwithstanding the Council of Diospolis was favorable to them. This controvorsy related to the subjects of *sin, grace* and free will, and *election;* with which were connected those of infant baptism, redemption, and perseverance in holiness.

The *Pelagians* believed, that Adam's sin had no bad effects upon the character and condition of his posterity; that sin arose, merely, from imitation; that all men are, from their nature, mortal; and are born, undepraved. According to *Augustin's* doctrine, all men, in consequence of their descent from Adam, are mortal; are chargeable with hereditary sin; and are obnoxious to damnation. These doctrines he endeavored to prove, from infant baptism, from the practice of exorcisms, and from Rom. v. 12. Against him it was objected, that his doctrine of hereditary sin and its propagation, was absurd; that it would lead to the disapproval of matrimony; and that, affirming the corruption of human nature, and a connate worthiness of punishment, was making God the author of the evil, and an unrighteous judge.

Desirous of explaining, precisely, the activity of man, and the influences of God, *Pelagius* discriminated between the *power*, the *will*, and the *act;* and he attributed the first to God, the second to man, and the third to both united. [When a man *wills* to do good, God gives him the *power*, and so both have a part in the *act*.] By the ambiguous term *grace*, he understood, sometimes, divine instructions, and sometimes, other means of moral improvement; but never, any divine energy that impaired the free operations of the will. *Augustin*, on the contrary, subverted, substantially at least, the freedom of the will; and derived all that was good in man, solely from divine *grace;* by which he understood an internal operation upon the soul, whereby it received, not only the *power*, but also the *will*, to do good. This grace he maintained to be indispensable to man, at all times, and for all duties: without it, no man can do a good act; and even with it, no man is entirely free from sin. All this he inferred either from his idea of hereditary sin, or from such passages of scripture as John viii. 31, 32, Phil. ii. 13, 2 Cor. iii. 5, 6. But he exposed himself to the objection, that, like the Manichaeans, he annihilated the freedom of the will, and must look upon all precepts and exhortations to virtue as nugatory.

From his conviction, that all men are totally depraved, and incapable of good deeds, there was no way left for *Augustin* to answer the question, Why are some converted and saved, and others not,—but to ascribe it to the sovereign will of God. And thus was formed, his doctrine of *unconditional predestination;* according to which, God destined some men to blessedness, without regard to their merits and conduct, from his mere good pleasure; while he leaves others in their sins, and sentences them to punishment, in order to exhibit his justice. These doctrines not only forced themselves upon him, as consequences of the other parts of his system; but he believed, they could be established by the scripture, Rom. ix.; and he took great pains to soften down their harsh features, and to meet the objections to their injurious practical tendency. From them flowed, spontaneously, the ideas of irresistible divine influences, of special grace, and particular redemption, and of the infallible perseverance of the elect.

Great as the influence of Augustin was, his principles gained no currency, among the Eastern Christians; and even in the West, opposition was raised; especially by the Gallican divines, who believed that men still have some ability to do good, by means of which, though they cannot *merit* divine grace, yet they can *prepare* themselves to receive it;

and that God's purpose to save, depends on the foreseen use made of this power. *John Cassianus* was the most noted divine of this party; and *Faustus*, Bishop of Riez, brought *Lucidus* an Augustinian, to change his sentiments, A. D. 475. The controversy between the *Massilians*, (Semi-Pelagians,) and those called *Predestinarians*, continued for some time; but in the year 529, the opinions of the former were condemned, in the Councils of Arausio (Orange) and Valentia (Valence;) and the decision was confirmed by the Romish Bishops.

REASON AND REVELATION.

It is reason alone, that can set in a clear and distinct view the excellencies, peculiar beauties, and uses of revelation; for if this faculty be not capable of discerning them, and displaying them in their proper light, they must be quite insignificant, and as absolutely lost, with respect to mankind, as to beings that are entirely irrational.

The light of reason, which is a ray from the eternal source of intellectual light and truth, is of such importance, and its authority so sacred, that nothing can justly be admitted as a principle of revealed religion, which is repugnant to it. If by reason we understand, in general, an inward judgment rightly and exactly formed, which amounts to much the same with the abstract nature and truth of things, it is self-evident that every pretended revelation, that is inconsistent with this, must of necessity be an imposture; because the all-wise, most merciful, and unchangeable God can neither contradict himself, nor impose upon his creatures.

[For the Christian Register.]

A PASTOR'S WALK.

The office of a Christian minister is one of a retired, unimposing, and therefore in some men's view, unimportant nature. So far as the gains of this world are concerned, the preacher is a man of small account. The merchant, who traffics in substantial things, as he deems his thousands, can see little in a pastor's lot important or attractive. And those who fill the high places of honor as they turn an occasional glance on our lowly profession, wonder at our seeming content.

But there are hours even in these men's lives, when no one is so welcomed to their door as the unenvied herald of the gospel. When that tie, kindred in sacredness to the bonds between heaven's occupants, is about to be formed, and hearts that have hitherto coursed the paths of unwedded life, are new to be cemented in an hidden and ceaseless union, then are the feet of the spiritual messenger beautiful to their sight. As the years revolve, the home of these united spirits, is visited by the angel of disease. It is whispered that the husband may, at no distant hour, be summoned to part with the companion of his bosom. That pastor, whose ministrations had hitherto been attended upon with listlessness, becomes now a chosen friend. It is felt that he alone can solve the doubts of a soul questioning its meetness for eternity; that on his lips must she gaze to learn how there may be peace in death. And when the strong man bows on his bed, he feels that the man who stands at the holy altar, can now give him what the silver and the gold he once so loved, the patronage he coveted, the name which once dazzled his heart, all these, and all that earth can yield, are unable to minister.

And in the hour of bereavement, how grateful are Christian spirits for the comforts of a pious pastor. How does his office rise in their esteem. How do they *realize* that the claims he has so often urged for his faith were never overstated. Thus it is. Among the moments which bring to mortals interests too vast for utterance, there are few, when the presence of an ambassador from God is not sought and prized. There lives not the individual, who stands in those relations that are sweet to our race, who, in some coming day, may not *rejoice* to listen to the preacher's words—may not feel that of all his fellow-beings this is he whose society is the most cheering.

Add to these considerations, addressed to those styled laymen, the value of a brother's experience to all in the sacred office, and you have my motives for leading you through *my* little walk. I have, it is true, but just passed the meridian of life, and cannot rehearse an old man's tale. Yet the progress I have made, short as it is, may open some page, not wholly without profit to my still younger brethren. In return for all my seniors have afforded me, and in the hope of eliciting some richer narrations from their pens, I shall set before them "such as I have." And the world, who know not, neither can know, the thrilling interest which we in this holy vocation take in each other's labors and fortunes, must pardon my prolixity and hear me with patience.

The views I entertained of our office until the day of my ordination I cannot recall without sorrow and shame. To be a *tasteful writer* I deemed the highest praise. Next in order, was the glory of defeating an apparent argument in theological *controversy*. The evils into which these, as I now believe, false principles betrayed me, I hope in the sequel to unfold. B.

[For the Christian Register.]

ANDOVER THEOLOGICAL SEMINARY.

Mr Editor,—Some remarks in your last week's paper seemed founded in a mistake. The Institution at Andover is not in the slightest sense "self supporting," for the work-shop does not quite pay its way, with an hour and a half's daily labor of men, many of them brought up to hard work. They hope in future, under a new organization, and an entirely new system, provided fresh enthusiasm in the project can be got up, to go on "rejoicing like an army with banners,"—and to lay up something to replenish a scanty purse. Lately, however, the ardor seemed to be lessening, as the novelty was wearing off, and serious ultimate effects were feared.

But where, as at Cambridge the numbers are comparatively small, and many of them delicately educated, little besides the health of regular exercise could be hoped of such an Institution, and it would call at first for a *startling* amount of funds, to furnish benches, tools, a building, &c. The building at Andover, cost, I think, $5,000. At present, such a call would be a 'burden grievious to be borne,' by our church-going community.

Your correspondent was probably misled by the fact that the English and Latin schools at Andover, are partly of a self-supporting character; but there again, some of the students coming from the plough are rarely fitted to superintend the tilling of the ground. Yours, H.

[For the Christian Register.]

EXPLANATION REQUESTED.

Mr Editor.—I have been much pleased with many explanations of difficult passages of scripture which I have seen in your valuable paper, and believe that they were highly interesting to your readers generally. The following passage is one which to my mind has ever been involved in much obscurity, and which I have never seen any satisfactory explanation of. If you will give what you believe to be a true explananion of it, you will confer a favor on one, and I dare say on many of your readers.

1 John v. 16.—"If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life, for them that sin not unto death. There is a sin unto death; I do not say he shall pray for it."

What is the sin here meant which is unto death, and why should not a brother pray for it? Q.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 22, 1832.

CHARACTER THE TEST OF PRINCIPLES.

In an article of intelligence which we have inserted this week, respecting the Methodists, we find this remark in reference to the recent increase of that denomination in Canada.—"To increase in numbers and influence is good, but to grow in grace is better."

We have much satisfaction in the belief, that this sentiment and feeling is increasing among the various sects; that with all the efforts for party influence, and questionable as the character of some of them may be, there is mingled an earnest and prevailing desire and effort for the advancement of the moral progress of the people, their growth in the Christian graces. Of these graces, the hardest to learn and practice, is a candid and forbearing temper towards those who differ from us, and especially towards those who misrepresent our views, and endeavor, as is sometimes the case, to destroy our good name and influence with those who are ignorant of our principles. There are some indications which lead us to hope, that even this high Christian attainment, a temper of forbearance not only towards those who differ from us, but towards the uncharitable and the froward, is increasing among the various sects. This, wherever we witness it, we always regard as the best evidence that true religion has taken up its abode in the heart; that those whose tempers are thus sanctified are well grounded in the leading and essential principles of Christianity. There may be indeed, in the same minds, many imperfections and minor errors, but they have associated with them a corrective principle.

Wherever the essential principles of the gospel are so established as to produce its own meek and beneficent temper, there may always be found something to counteract the injurious tendency of the minor errors of which almost all sects are necessarily partakers. After all our contentions about doctrines, and all our rules and creeds to test the principles of our fellow-christians, we must come back at last to the simple Christian standard, "by their fruits shall ye know them." A man may be a practical Christian, surely, though he be no zealous advocate for long creeds. He may say but little about his faith. He may indeed be ignorant of many valuable truths, and may be unable to comprehend or assent to some speculations in divinity which great and learned men have differed and wrangled about; but while he exhibits a life of purity, and cultivates feelings of kindness towards mankind in general, and towards the differing sects of Christians in particular, he gives the best possible evidence that the all-important principles of the gospel are written on his heart.

TRINITARIAN BIBLE SOCIETY.

Our readers have heard of the schism that was created in the British and Foreign Bible Society, (Eng.) at the anniversary in May 1831, by a few over-zealous and exclusive men, by their attempt to exclude the Unitarian members. Their narrow project was resolutely opposed by the mass of the society, which is nevertheless chiefly composed of Trinitarian members. The contest, so disgraceful to those by whom it was originated, resulted, as some of our readers may recollect in the formation of a "Trinitarian Bible Society," on the principle of excluding all heresies.

And what has been the fruit of their labors? An ample reply to this question may be found in the London Patriot of April 18th. It has proved to be what we might expect from its exclusive principles and its bigotted projectors, one of the most contentious and unmanageable institutions known in the present times. In evidence of this we proceed to quote the following passages from the paper just referred to.

The affairs of the Trinitarian Bible Society are in a strange confusion. A most stormy meeting took place on the 13th inst. when certain members called the Committee to account for excluding the heretics of Regent Square; a step which they contended was an unjustifiable extension of the original test. No reporters were admitted; this is in itself an ominious circumstance. It is a plain proof that any society, but especially a religious one, must be in a lamentable condition indeed when it cannot face the open day—when it is conscious that its proceedings are likely to be too disgraceful for publication. * * * Suffice it to say, thht the Irving heresy had a majority in its favor; the consequence is, the officers of the society have already resigned and formed themselves into a provisional committee. And this, then, is the Trinitarian Bible Society, after a brief existence of some seven or eight months! This is the meagre performance which has followed such magnificent promises!

Little did those who opposed the formation of the Trinitarian Bible Society, imagine that so short a time would suffice to show the impracticable nature of the principle on which it was founded. Experience has enforced her lessons more quickly than usual. In the mean time, how lamentable is the fact, that the new society has been fruitful in nothing but mischief! It has occasioned schism—and has been itself the victim of it; it has given birth to innumerable and most angry controversies; it has impaired the unity, and has done all the little it could to circumscribe the energies, of the noblest institution of our age --while it has *completely failed* of the great object for which this and every Bible Society is ostensibly founded. We believe we speak the truth, when we say, that *it has not yet circulated a single copy of the scriptures!*

Strange to say, it has exhibited in the course of its short history, most of the very faults which it charged upon the old society—but in an aggravated form. It condemned, in its great rival, the avowed co-operation of all parties; it finds, within its own bosom, equally incongruous materials—and that too in spite of a principle of exclusion. It denounced a Society in which there was only a possibility of a heretic having a voice in its management; it finds them swarming on its platforms and its committee. It was to be free from all difference of opinion; and it has witnessed in its committee rooms, and at its meetings, more stormy debate, more bickering and quarrelling, in seven or eight months, than the Bible Society has known in thrice the number of years; if we except the disturbances which these very men occasioned before they constructed a society for themselves, where they might wrangle at leisure.

LATE PUBLICATIONS.

The Scriptural Interpreter *for August.* This is an uncommonly interesting number. It commences with a translation and exposition of Matt. ix. 18—38. This is followed by an article on 'the Demoniac of Gadara,' by Rev. W. H. Furness. He refers to the remarks on this miracle in Rev. Mr Gannett's essay on the Demoniacs, which was quoted in our last week's paper. He supposes that the destruction of the swine was necessary as a means of convincing the diseased person himself, who had probably got the impression that he was under the influence of evil spirits, that he was healed of his malady. It was also necessary in order to remove the fear and distrust with which he was regarded by others. The third article is an explanation of the passage 1 Cor. xv. 32, which speaks of Paul's contending with beasts, by Rev. C. Francis. The writer considers the expression figurative, and supposes the beasts spoken of to have been 'furious and outrageous *men*.' The next article is an extract from Everett's "Defence of Christianity," on the quotations of the Old Testament in the New. He does not consider the passages in their original connexion as prophetic of the events to which they are applied. He adopts and defends the doctrine of Accommodation, which supposes them to have been cited "as the language of a favorite writer or the pertinent remark of any author is often quoted by us, in connexion with a subject to which it originally had no reference." The number concludes with an interesting article by Professor Ware, Jr. on the Dying Speech of Stephen, the first Martyr, Acts vii. 2—53.

The Unitarian Advocate *for September.* This number contains a variety of well written articles. The first is on "the Religion of Science." It is the writer's object to show that Natural Science affords no inconsiderable support to the sublime doctrine, which is the basis of religion and morality—the existence of an Almighty Being, who made, and who sustains all things." In the second article, we find an able examination of Dr Woods' views of human ability. The third article is an attempt to show that the Doctrine of the Supreme Deity of Jesus Christ receives no satisfactory confirmation from the testimony of the apostles. We have next some remarks on "Orthodox Church discipline," with several anecdotes illustrative of its uncertainty and irregularity, and its manifest injustice and inconsistencies. This is followed by the continuation of an able article in a former number entitled, "Thoughts on the Character and prospects of the present age." They are good "thoughts," and will well reward attentive perusal. Then is given an extract from an excellent address of Rev. Mr Harris of Glasgow, at a recent meeting of the Irish Unitarian Christian Society, on "the character and tendency of Christian Unitarianism." The number closes with an account of the interesting anniversary meeting of the "British and Foreign Unitarian Association."

RELIGIOUS AND LITERARY INTELLIGENCE.

Ordination. Mr Benjamin W. Parker, one of the graduates at the Andover Theological Seminary, was ordained at South Reading, on Thursday of last week, as a Missionary destined for the Sandwich Islands.

Mr Thomas T. Richmond, was ordained as Pastor of the Congregational Church in Dartmouth. Sermon Rev. A. Cobb, of Taunton.

Jacksonville College. Rev. Edward Beecher was inaugurated President of the College at Jacksonville, Illinois, on the 14th ult. the day preceding Commencement.

Lane Seminary. Rev. Calvin E. Stowe, Professor of Languages in Dartmouth College, has been appointed Professor of Biblical Literature in Lane Theological Seminary. Rev. Dr Beecher will leave this city in a few weeks to take charge of this institution.

Hamilton College. Rev. Dr Davis, President of this Institution, has resigned his office, and Rev. Mr Spencer, late of Northampton, has been elected by the Corporation to supply his place.

Temperance Items. The Innkeepers at Worcester have agreed to close their bars on the Sabbath, and vend no spirit on that day. This has been done at the suggestion of a number of respectable citizens.

By a document recently published it appears that there are about eighty congregational churches in this commonwealth, who have no members in them who traffic in ardent spirits.

The New York Daily Advertiser says,—"Drunkenness in one of the new settled counties of Pennsylvania, has been in a great degree, prevented by a wholesome regulation, in obliging a man to dig up a stump of a tree for each time he is found intoxicated."

Methodists in Upper Canada. By the reports of the preachers on the circuits in Upper Canada, it appears that the number of regular members of the Methodist societies in that province is 14,991. We are told that there are probably "four to six regular hearers to one member, besides occasional hearers and others partial to Methodist doctrines and usages."

We fully accord with the writer of the account, in the remarks, "that to increase in number and influence is good, but to grow in grace is better;" and we rejoice in the fact stated by him, that the members have been of late distinguished "by a growing prayerfulness, watchfulness, and holy devotedness."

Religious Liberty in Maryland. A mistaken impression, says the Maryland Republican, has prevailed in regard to the law, regulating religious meetings of colored people in the cities of Baltimore and Annapolis. The only clause which distinguishes those cities from the general provisions of the law, as in force in the rest of the State, are to allow such meetings, provided "said meetings are held in compliance with the written permission of a white licensed or ordained preacher, and dismissed before ten o'clock at night"—Sec. 7, ch. 323. Where this provision is not strictly complied with, the persons attending such meetings are liable to all the penalties of holding illegal meetings elsewhere.

Bishop of Cincinnati. The large emigrations from Roman Catholic countries to America, have recently given considerable importance to the Catholic interests in this country, and have awakened the attention of the Bishop of Rome to the concerns of his church here, as will be observed from the following epistle.

GREGORY XVI. POPE.

To our venerable Brother, Edward, Bishop of Cincinnati.

Venerable Brother! Health and Apostolic Benediction. We have received your letter of the 15th of November of the last year, which we accept as evidence of your zeal for religion and attachment to the Holy See. And your favor was consolatory to our heart, in that it contains your congratulations on the Supreme pontificate, entrusted to our weakness, and upon the suppression of the disorders which had disturbed the provinces subject to the pontifical jurisdiction. But far more pleasing to us, was the information, contained in the same letter, by which we learn that numerous Indians within your Diocess, have lately been brought to the Christian Faith, while catholicity advances among your fellow-citizens, in other parts of your Diocess. As regards the two Indian youth whom you desire to send to Rome, to be instructed in sacred literature, we will receive them, Venerable Brother, with the utmost pleasure, and place them in our College of the Propaganda. And if there be aught else, wherein we can accommodate you, particularly it it regard the utility and increase of the flock committed to your trust, you know our readiness to perform it, so far as we deem just in the Lord. Meanwhile, let our Apostolic Benediction be a pledge of this, which we most affectionately grant to you, Venerable Brother, and to all over whom you so meritoriously preside, the clergy and the faithful.

Given at Rome, at St Peters, on the 14th of April, A. D, 1832, and in the second of our pontificate.

Impostors. Under the title 'Mutability,' the Manchester Guardian publishes the following exemplification of the common fate of impostors and their works.

There was built a short time ago, a splendid "Gate," or "Temple," of the modern Israelites, (followers of Joanna Southcote,) at a place named Waterloo, near Ashton-under-Lyne, which edifice from the waning state of the sect, is now converted into a beer shop!

Church Preferments. The following singular account of a 'Preferment to a Living not vacant,' is from the Northampton Herald, (Eng.) which pledges itself for the truth of the statement. It is an illustration of only one among the many evils resulting from the present ecclesiastical establishment of Great Britain; and particularly of the enormous inequality and injustice in the distribution of the funds collected for the support of religion. And if viewed rightly, it will serve to awaken our gratitude to Providence for our own religious as well as civil and political privileges and blessings.

A few mornings since the Rector of a parish in Northampton was surprised by a visit from a stranger, who drove up to his door in a post-chaise, and announced himself as a clergyman, to whom the Chancellor had just presented that living. The Rector expressed his astonishment, and said that as he was alive, and had not been made a bishop, he knew of no reason why he shold resign the living. The stranger said he was perhaps the most unfortunate man breathing. He had been presented with a living by the Lord Chancellor, who was an old friend of his father. He had travelled upwards of one hundred and forty miles to take possession; previous to which, he had spent much time and expense in ascertaining the value of the living. The Rector condoled with him on his misfortune. The poor clergyman's grief was almost beyond expression. He, exclaimed, "When will my troubles end? The Chancellor soon after he entered into office offered me a living. I went to see it, and found the residence so bad that I could not accept it. Another was offered, and my name was in the papers. I was congratulated by my friends, but alas! after all, the living was not vacant. This, the third, was offered,—I have come all the way with my wife to view it, and now it is not vacant! You, Sir, are not dead. Good morning, Sir." The stranger then returned to the chaise, in which the Rector perceived a lady sitting. It has been ascertained that the second living referred to by the getleman, was situated in Yorkshire.

Here is another case in point.

According to the journal of the House of Lords a petition was presented to their Lordships, from Rev. Henry Bourchier Wray, Clerk, "for provision to enable him to enjoy the next presentation to two benefices, bequeathed to him by his father, which are more than thirty miles distant from each other. The petition was ordered to lay on the table.

And still another,—which illustrates also the barbarity of the penal code.

At the Donnegal Assizes, Rev. William Stanage, a degraded clergyman of the Established Church, was convicted of illegally celebrating marriages, and sentence of death was recorded against him.

While on this subject, we will quote one or two more articles.

The Morning Chronicle, in remarking on the Bishops of London's speech on the pluralities bill, says, 'we are not aware that in the New Testament anything is said of a splendid Church and rich endowments for the nobility; and this shows the necessity of notes and comments on the Bible. We should like to have a Bible with notes from the Bishop.'

A dispensation has passed the Great Seal to allow Rev. Charles John Myers, A. M., vicar of Flintham, Notts, Chaplain to the Lord Bishop of Lincoln, and late Fellow of Trinity College, Cambridge, to hold the rectory of Ruskington, in the county of Lincoln, (vacant by the death of Rev. John Myers, A. M.) together with the vicarage of Flintham.

Religious Newspapers in England. It is but quite recently that the reading public in England have begun to enjoy the advantages of Religious Newspapers. The first paper of this description, established in England, was the 'Record,' if we mistake not, first published about a year and an half ago. The partial and exclusive course pursued by the 'Record' in regard to the Bible Society controversy, was the probable cause of the establishment of a new paper, in February last, called the 'Patriot.' The announcement and plan of this paper were published in the Eclectic Review of January and February last, in which we were told that it was to be "devoted to the support of the great principles held in common by British Evangelical Nonconformists;" that it "will be carefully and faithfully conducted by an able and enlightened Editor, and in a tone and spirit that will be constitutional but independent, candid but decided, and liberal though firm.

We have just received a file of the 'Patriot,' the first number of which was published in London, on the 22d of February last. As we hope to receive regular files of this paper, and shall occasionally refer to it, we take this opportunity to acquaint our readers, more particularly with its design and spirit, by some brief quotations from the early numbers.

In reference to the principles to be advocated by the paper, the Editor in his first address to the public says:—

The opinions we hold on particular subjects, will be best gathered from the manner in which we shall attempt their discussion as they come separately before us from week to week. Suffice it now to say, that we shall be ever found, the firm friends of knowledge and education; and the consistent advocates of civil and religious freedom.

We think it our duty to state, that while we pledge ourselves to the maintenance of the great principles cherished by "Evangelical Nonconformists," we will not consent to square our opinions, especially on topics of inferior importance, into exact conformity with those of any party whatever. We will never become the slaves of any one sect; we will never pander to party-passions, or apologize for party-errors. We shall, therefore, always feel ourselves at liberty not only to praise whatever is good in the opinions or systems of others, but faithfully to expose whatever appears evil in our own.

Referring to the record of Religious Intelligence, the Editor says:

In this department of our paper it gives us pleasure to think how much will be of general interest, and not the exclusive news of any one party. The magnificent moral machinery which has just been brought to bear upon the world,—the great religious societies of our day, which are combining the energies of the whole Christian Church for the attainment of the sublimest and most beneficial of objects, are not the property of this or that sect so much as the common glory of Christendom.

The part to be taken in political and doctrinal discussions may be learnt from the following passage:—

It will be our duty to watch with vigilance those political changes which may have a bearing whether adverse or favorable, direct or remote, upon the interests of religious liberty;—and to expose and refute those heresies which happen to be the scourge of the day, and threaten extensive mischief to the church.

As to those religious bodies with which we stand more particularly connected,—we shall endeavor to maintain the great principles they cherish, at once with candor and firmness;—and in the same spirit, to promote their general adoption. Men who believe themselves possessed of important truth, are culpable if they do not attempt to diffuse it. We consider this an urgent duty, not only because our principles are extensively misunderstood by those who differ from us, but because very many of our professed adherents possess distorted or partial views of them.

Scotch Emigrants in Canada. The following solemn and interesting occurrence is related in a Canada paper.

On the 2d inst. the sacrament of the Lord's supper was dispensed at Martintown, Canada,

when there were assembled in this place a greater concourse of people than on any previous occasion. The number present could not be less than 2000, of whom 600 were communicants. The services of the day were opened by the clergyman of Martintown, the Rev. Mr Connel, who was ably assisted by Rev. Mr M'Kenzie, of Williamstown, and Rev. Mr Urquhart, of Cornwall. On account of the smallness of the church, an awning had been previously erected under the trees surrounding the building, where the tables were opened and served alternately in the Gaelic and English languages; and never since leaving the glens of our native Scotia (says the letter containing this account) have we witnessed such a solemn scene. The united voices of 2000 souls, met together far from the "land of their fathers," ascending in humble and fervent prayer to Almighty God, had a most solemn and pleasing effect, which the simple services of the Scottish church on such occasions always have.

Columbia College. At this Institution the formalities of Commencement were omitted on account of the cholera. The number of graduates was twentyeight. The degree of D. D. was conferred on Rev. Henry Arthur, assistant minister of Trinity Church, and on Rev. Francis T. Hanks, Rector of St Thomas's Church, New York.

DOMESTIC INTELLIGENCE.

CHOLERA.

Boston. We acknowledge, with gratitude, a kind Providence that watches over our city, and are happy to announce to our fellow citizens that we are now free from the destructive epidemic. The following are the regular accounts of its progress during the past week.

CITY OF BOSTON.

In the Board of Commissioners of Health.
6 o'clock, P. M. September 14th, 1832.

The Board report the following cases of Malignant Cholera within the city, viz:

Mary Adeline Babbidge, aged 17, died at No. 68 Eliot Street, at 1 o'clock this afternoon. Case reported by Dr D. H. Storer.

A female is reported by the physicians of the Tremont-street Hospital as admitted to that Hospital last evening with symptoms of Cholera. There is a reasonable prospect of her recovery.

A female named Joanna Ryan, reported by the physicians of the Hospital of the Middle District, affected with Malignant Cholera, was last evening removed from Broad Street to that Hospital, and there is a probability of her recovery.

A female in Jefferson Street, near Fayette Street, is reported by Dr Homans as being in a state of collapse from Malignant Cholera; and another female in the same house as affected with the disease in a milder form,—both of whom have been exposed to the local cause of the disease in Eliot Street, and first sickened in that street, where they then resided.

A patient admitted to the Hospital of the Middle District, from the corner of Atkinson and Bery Streets, found not to be affected with the Cholera, has been discharged.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

In the Board of Commissioners of Health.
6 o'clock P. M. September 15th, 1832.

The Board report that one of the cases of Malignant Cholera, reported yesterday, has terminated fatally, and two new cases have occurred since that report, the particulars of which are as follows, viz:

Eliza Debell, aged 27, reported yesterday as in a state of collapse, died at a house in Jefferson Street, at 2 o'clock this afternoon. Case reported by Dr John Homans.

A man residing on the Western Avenue, affected with the disease in a mild form, will probably recover. Case reported by John Randall.

A female, aged 41, was received into the Tremont-street Hospital at 2 o'clock this afternoon, from Short Street, in a state of collapse. Case reported by Dr John Flint, in behalf of the Hospital Physicians.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

In the Board of Commissioners of Health.
6 o'clock, P. M. September 16th, 1832.

This Board report that but one new case of Malignant Cholera has been reported, as having occurred within the last twentyfour hours.—

A man, residing at No. 193 Ann Street, aged 28, was seized with the disease last evening;—and hopes are entertained of his recovery. Case reported by Dr Thos. H. Thompson.

The female who was yesterday reported as admitted to the Tremont-street Hospital, from Short Street, in the state of collapse, died in that Hospital at a quarter past eight o'clock last evening. Her name was Rebecca Gerald. Case reported by Dr John Flint, in behalf of the Hospital Physicians.

By order of the Board.
WM. HAYDEN, JR, *Sec'y*

In the Board of Commissioners of Health.
6 o'clock, P. M. September 17th, 1832.

This Board report that the case of Malignant Cholera yesterday at No. 198 Ann Street, has terminated favorably, the patient having entirely recovered.

Two new cases have occurred since the report of yesterday.

A female in Columbia Street, attacked this morning, having had early and prompt treatment, is considerably relieved, and hopes are entertained of her recovery. Case reported by Dr E. Hale, Jr.

A man was admitted to the Tremont-street Hospital this morning with the premonitory symptoms of Malignant Cholera. Case reported by Dr M. S. Perry, in behalf of the Physicians of the Hospital.

No death from Malignant Cholera has occurred in the city within the last 24 hours.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

In the Board of Commissioners of Health.
6 o'clock, P. M. September 18th, 1832.

The Board have the satisfaction to inform their fellow citizens that no death from malignant cholera has occurred in this city, within the last 24 hours; and that no case of that disease is now known to exist in the city.

The health of the city is now as good as is usual at this season of the year.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

New York. By the report of the City Inspector it appears that the number of deaths, by cholera, during the last week were 128, being 73 less than during the week previous. From the 3d of July to Sept. 8th, the whole number of cases were 5842, deaths 3197.

Philadelphia. From July 12th to Sept. 14th, 2240 cases, 740 deaths. A Philadelphia date of Sept. 15th, says, "since the 8th, two deaths, in the last 3 days, 1 deaths.

Montreal. From June 9th to Sept. 1st, whole number of cases reported 4385, deaths 1843.

Papers of Thursday, give the following register of the cholera.

Albany, Sept. 15.—Deaths by cholera during the preceding week, 3.

Washington, Sept. 16.—8 cases, 3 deaths; 17th, 23 cases, 6 deaths.

Newark, N. J. Sept. 15.—1 death, no new cases.

Hartford.—On the 12th the Board of Health reported facts relating to one case, the date of the occurence of which is not given, and observed, that the physicians would state the facts relating to two others. On the 15th, two cases were reported, of which one was fatal. On the 17th, two cases, one of them fatal.

Baltimore, Sept. 15.—18 deaths, 10 white and 8 colored persons; 17th, deaths 5.

Richmond, Va. Sept. 14.—6 new cases, and 2 deaths.

Smithfield, Va.—The following is a statement of the ravages of the cholera in this village, with a population of about 400. Aug. 24th, 1 fatal case; 25th, 2 cases, 1 fatal; 26th, 1 case; 28th, 1 fatal case; 30th, 2 fatal cases. Sept. 2d, 2 fatal cases; 4th, 1 fatal case; 6th, 4 fatal cases; 7th, 4 fatal cases; 8th, 3 cases, two of which were fatal; 9th, 8 cases, and 2 deaths.

Hampton, Va.—The cholera is subsiding.

Quebec. Deaths from June 8th to Sept. 2d, 2218.

Maine. Governor Smith is reelected Governor of the State of Maine, by a small majority.

Cotton. The quantity of Cotton consumed in the United States, during the last year, is estimated at more than 200,000 bales, and that it will probably exceed 250,000 bales during the present year.

Silver Mine. Capt. Simpson of the brig Danube, lately arrved in this port from Copiapo, in Chili, South America, informs that about a fortnight before he left, a silver mine was discovered which was thought to be the richest ever discovered in that country. He brought with him a lump of pure virgin silver, found on the surface, weighing 44 pounds.

School Statistics. We take the following statement from the Family Lyceum.

The National Education Society of England, which has been in operation twenty years, has established schools in 2,609 places! at which are taught 123,182 boys and 93,389 girls.

The British Foreign School Society have established Central Model Schools, at which have been taught 8,780 pupils, among whom were 20 Arab youths.

The Society for the Diffusion of Useful Knowledge with Henry Brougham at its head, has done much for the instruction of the laboring classes.

In Scotland, a school is established and supported in every parish, by a law enacted in 1698. At that time, there were in Scotland from 50 to 75,000 common beggars; now, they are rare.

4,166 persons, of 7,394, committed for offences in France, could neither read nor write.

Frederick the Great, established Patern Schools, which all teachers were required to attend, and required every child in the kingdom to attend some school, whether its parents were able to pay or not.

There were in Prussia, in 1826, 20,887 primary Schools, and 736 of a regular grade, taught by 22,262 masters, and 704 mistresses.

Longevity. **It is said that there are two thousand people in the United States, who are each upwards of 100 years of age.**

Aged and Honorable. On the 20th instant, the venerable Charles Carroll of Carrollton completed his *ninety sixth* year.

Asphyxia. The meaning of this word, now in use, is a suspension of the motion of the heart and arteries, and consequently of pulsation.

Licenses. The Hampshire Gazette says, at the late meeting of the County Commissioners, eight persons or firms in this town applied for the renewal of their licenses to retail spirits. The Commissioners, after examining a great number of witnesses, decided that only three should be licensed. The Selectmen had approbated three. Mr Ring the superintendent of the Northampton poor house, testified that of 87 paupers who were at that establishment at one time, about 80 had become poor and dependent by tippling.

Dr Spurzheim's Lectures. This eminent Physiologist, has been invited by the physicians of the city to deliver a course of lecturcs to them on the Anatomy and Physiology or the brain. He has accepted the Invitation, and gave his first lecture on Monday. His lecture on the science of Phrenology will be given at the Athenæum lecture room. The introductory one will be delivered on Monday evening next. He gives therefore two courses of lectures,—one entirely professional—the other popular."

Coal. It is stated by the President of one of the Pennsylvania Coal Companies, that the whole quantity of Anthracite delivered from the mines, this season, amounts to 201,161 tons; and that 135,000 tons in addition will be delivered before the close of the season; making in all 236,161 tons. The quantity consumed in New-York, last year was about 60,000 tons. It will probably this year be considerably larger; and the Mercantile Advertiser expresses the opinion, the supply yet recieved in that city is not equal to one half the amount required.

Uncommon effect of Lightning. On the evening of 31st ult. at Warrenton, Va, while Chief Justice Marshall was sitting in the house of his son James, a shock of lightning prostrated before him his sons James and Edward; his grand-son John, the son of Thomas Marshall, and two other grand-children, John and Mary Harvie,—the fluid pervaded the whole house. Messrs. George Alexander, Henry Marshall, and John H. Thomas, were also shocked, although not prostrated. For 20 minutes all of the first five were considered as dead; the application of ice water was immediate, and proved efficatious in the restoration of all. The Chief Justice, Major Ambler, and Thomas G. Marshall were in the room with the sons but were not injured, although so much shocked as not to see the lightning or hear the thunder. The sufferers are all recovering.

Pensioners. The Chenango Republican says, among the applicants for pensions before the Vice Chancellor's Court, in this County, a few days since, were two men a father and his son! the former aged about 94 years, the latter 70. They have both served two years or more in the Revolutionary war; and the father had been through the old French war. While the son was giving his declaration to the court, the father caused much laughter occasionally correcting him, with 'tut boy, your are mistaken.' 'You are wrong, boy!' The term 'boy,' applied to a war worn veteran of 76 whose whitened locks and wrinkled visage evinced extreme old age, was irresistably amusing. It may well be doubted whether a similar case exists in the State.

The Comet may be seen in the North Eastern quarter of the Heavens, if the night be clear, between the hours of ten and eleven near the seven stars. It has no hair nor tail, but its appearance distinguishes it from the other celestial bodies.

Indian War. It has been stated in some of the papers that Black Hawk was killed. The New York American referring to this snbject, says,—

We have been politely permitted to make the following extract from a letter from a highly respectable gentleman of Detroit, to a gentleman in this city:

"The Secretary of War, now, at this place, has just recieved a letter from Gen. Scott; stating that Black Hawk and the Prophet have both been taken, and turned over to Col. Taylor, the commanding officer of Rock Island, for safe keeping.

Cattle Show. We learn from the N. E. Farmer that the Cattle Show, Ploughing Match, Exhibition of Manufactures, Implements, &c, and Publick sales of Animals and Manufactures, of the Massachusetts Society for promoting Agriculture, will be held at Brighton, on Wednesday, Oct. 17th. Arrangements are making for an Exhibition worthy of the State Society.

Crops. We learn with regret from the Springfield Republican, that early frosts have seriously affected the crops of corn in the vicinity of Connecticut River. A frost on Thursday night of last week, it is said must have blighted thousands of bushels. In Springfield ice formed of the thickness of window glass. It is also stated in papers published in the Western part of the State of New York that "the late severe frosts have nearly destroyed the whole crop of corn" in that section of the country. The Portland Advertiser mentions that a similar calamity has visited the vicinity of that city, and that the corn in the neighboring towns is nearly all destroyed. In some fields the husks were frozen to the ear.

Anthracite Coal. The New York Commercial Advertiser says a calculation has deen made to show that the supply of this article, in the market, amounts to 332,556 tons, which is more than the necessary demand will be for the ensuing season. It is held at a price unwarranted by the cost of bringing it here for sale and by the fact that there is more of it than will be wanted.

The Military and Naval Magazine of the United States. A monthly publication is to be commenced in Washington city, by Messrs Thomson & Homans, under this title, on a plan somewhat resembling that of the British United Service journal. It is designed principally for the diffusion of useful information, in all the branches of their respective professions, among the officers of every rank in the service of the army and navy. A considerable amount of information is also to be published, interesting to different professions and classes of life.

FOREIGN INTELLIGENCE.

The latest arrivals at Halifax and New York, bring but little news of importance. The English Parliament has been prorogued, to meet again in November.

Portugal. Don Pedro has claimed a great victory over Don Miguel, but his protracted tarry at Oporto, and some rumors, unfavorable to his cause, leave his affairs still doubtful.

China. A formidable rebellion has broken out among the mountaineers in some of the provinces of China; Troops, sent from Canton, against the rebels have been vanquished, and the officers put to death. Many of the government troops deserted to the rebels.

Turkey and Egypt. The fleets of the Grand Signor and of the Pacha of Egypt were at the Island of Rhodes. It was daily expected that an engagement would take place.

Chateaubriand. Our readers will probably recollect that this celebrated character was, some time since, arrested and confined by the French Government, for treasonable practices in favor of the Carlists. His feelings, his zeal, his character are strongly marked by the following letters, which were published in London and Paris papers. The first was addressed to the Duchess of Berri.

"Madame—Your Royal Highness will find in France neither a crown nor a tomb. You will be tried condemned, and pardoned. Judge, Madame, whether this would be well."

In consequence of the publication of this letter, the following was addressed by M. de Chateaubriand, to the editor of the Nationale.

"Paris, August 3.

"Sir—I did not write the letter to the Duchess of Berri quoted by the English Journal, the "Globe," but it is true that I have said very nearly what they have made me write in that pretended epistle. I have said that the greatest misfortune which could happen to the grand daughter of Henry IV. would be to be captured, tried, condemned and pardoned. I know no greater outrage than a pardon. While the proscribed Princess was still in Italy, I had the honor of addressing a long letter, which however did not reach her. Besides, Sir, I am not one of those, who, after an event which has terminated in misfortune, entrenches himself in the usual boastings of a coward,—I told you it would be so. I never deny my friends in adversity. The Duchess of Berri has been ill—very ill advised; but from Massa she could see the Island of Elba—the recollection and the temptation were great.

"As an heroic mother she broke forth from her exile, as the Master and Prisoner of Europe quitted his—he with no other arms than his glory, she with no other shield than her misfortunes—he to recover his own sceptre, she to claim the crown of her son. Both were deceived, and perhaps deceived themselves, but the *Hundred Days* of each will live. I cannot say so much for the two years of that Power, which has sought its only fields of battle in the Cloitre St Mery, and the Place de Greve. I have the honor, &c.

(Signed) "CHATEAUBRIAND."

Gialo Antico. Another mineral treasure has, it is stated, been discovered in the Prussian Empire. It consists of rich quarries of reddish yellow marble, with white veins, equal to the gialo antico of Lacedemonia. The site is about twenty versts from Simphoropol, in Tituria.

Magnetic Rocks. The Canadian Courant quotes the Athenæum, as authority for the following singular fact.

The magnetic influence of certain rocks on the compass is a phenomenon well known to navigators. At Cape Horn a remarkable instance of this was found by Capt. King, in his late survey of South America. It is stated by this officer, that on Maxwell Island, near this Cape, when he was making some observation with the compass, he had occasion to place it on a piece of rock, and found to his astonishment, that the influence of the rock reversed the poles of the needle. On examination, the rock was found to be composed of quartz, with large and numerous crystal of hornblende. The block was preserved by Captain King, and is now lodged in the Museum of the Geological Society.

MARRIAGES.

In this city, Mr Jeremiah P. Lord to Miss Louisa Scott; Mr Elbridge G. Townsend to Miss Elizabeth Hanson; Mr Obadiah Ayres to Miss Mary Cheever; Mr William Lee to Miss Catharine Carroll.

On Wednesday evening, by Rev. Mr Young, Mr Elias P. Blanchard to Miss Julia Ann Bryant.

In Roxbury, Mr George Hill to Miss Ann Maria Harrington.

In Cambridgeport, by Rev. Mr Gannett, Mr Andrew B. Harlow to Miss Abigail S. Edes.

In Danvers, Mr Elijah W. Upton to Miss Louisa King.

In Cohasset, Mr Asa Nute, of Woodstock, Vt. to Miss Lucinda Pratt.

In Lancaster, Mr Jonathan Lovejoy, of Lowell, to Miss Louisa, only daughter of Charles Atherton, Esq.

In Belgrade, Me. Benjamin Sanborn, M. D. to Miss Emeline J. daugter of Major Thomas Pitts, of Cambridge, Mass.

In Sidney, Me. Mr Charles W. Coffin, of Nantucket, to Miss Sophia F. Sherman.

In Augusta, Me. His Excellency Samuel E. Smith, Governor of the State of Maine, to Miss Louisa S. daughter of Hon. H. W. Fuller, Daniel Williams, Esq. to Miss Hannah, daughter of Hon. James Bridge; Mr Charles Jones, of Portland, Me. to Miss Paulina C. daughter of Hon. Reuel Williams.

In Providence, Mr Charles Lippitt, Jr, of Savannah, Ga. to Miss Martha B. daughter of the late Jeremiah, B. Howell, Esq.

At Harper's Ferry, Va. N. H. Swayne, Esq. U. S. Attorney for the District of Ohio, to Miss Sarah Ann S. daughter of the late John Wager, Esq. of that place.

In Louisville, Ky. Mr Parker N. Jarvis to Mrs Eliza Dunn.

At Milford, Conn. Mr William Carpenter, of Derby, to Miss Mary Rood.

In New York, Josiah P. Marquand, (of the house of Marquand & Brothers,) to Miss Elizabeth, daughter of Francis Markoe, Esq.

DEATHS.

In this city, on Sunday evening last, Maj. Thomas Melville, aged 81; Mr Samuel West Bradlee, of the firm of Samuel Bradlee & Son, aged 25.

In Roxbury, Mrs Sarah Gardiner, aged 68.

In East Sudbury, Mr Samuel S. Noyes, aged 47.

In Easton, on the 19th inst. Major General Shepherd Leach.

In Tewksbury, Hon. Edward St Loe Livermore, formerly of New Hampshire, and snbsequently a member of Congress for Essex North District.

In Leicester 11th inst. Dr Oliver B. Bond, aged 26.

In Worcester, 16th inst. Isaac Goodwin, Esq. Counsellor at Law, aged 46.

In West Newbury, Mr Benjamin Hills, aged 80.

In Springfield, Mr Preserved White, aged 45.

In Savannah, Robert Habersham, Jr, aged 20. He graduated at Harvard University in 1831.

In New Orleans, Mr Thomas Pope, of Boston.

In Baltimore, Dr Sterling Wheaton, aged 66, a native of Providence, R. I.

In New Milford, Conn. Francis J. Williams, Esq. of the house of S. G. Williams & Co. of Boston.

In Washington City, wife Gen. John P. Van Ness, Mayor of that City.

The following is inserted by request, from the Ohio 'State Journal and Columbus Gazette.'

MR THOMAS T. COATES.

Died at Lockburne, Ohio, on Sunday, August 19th, after a short illness, Mr Thomas T. Coates, junior partner of the house of B. & T. T. Coates, aged 24 years.

Mr C., was a native of Boston, Mass., and together with his now bereaved brother came to this State in 1830. Amiable in his deportment, and interesting in his manners, he had drawn around him a large circle of friends and acquaintances, who will long continue deeply to deplore his loss. In the flower of his days, in the very vigor of manhood, and plenitude of health, he was cut off after a short illness, during which he was not deemed dangerous until the evident approach of dissolution. Most of his acquaintances will recollect him only as the picture of health, for his death occurred eleven miles from this place, where most of them reside.

When we are thus called to mourn over the loss of one to whom the prospect of long life seemed certain, of one so well calculated to contribute to the happiness of others and to enjoy so much himself, we feel constrained to kiss the rod and exclaim, "Oh! God, thy ways are not as our ways, nor thy thoughts as our thoughts."

☞ Editors in Boston are requested to copy the above, for the information of the friends of the deceased.

UNITARIAN ADVOCATE,
FOR SEPTEMBER, 1832

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 3, for September, 1832.

CONTENTS.

On the Religion of Science. Dr Woods' views of Human Ability. The testimony of the Apostles concerning our Lord. Orthodox Church Discipline. Thoughts on the Character and Prospects of the present Age. Character and tendency of Christian Unitarianism.

Intelligence.—British and Foreign Unitarian Association. Sept. 17.

BOSTON LYING IN HOSPITAL.

In pursuance of a vote of the Trustees of the above Institution, notice is hereby given, that the Hospital No. 718 Washington Street, will be opened for the admission of patients on Thursday the 20th inst.

Sept. 22. E. HASBETT DERBY.

CASH STORE.

Just received and for Sale by the Subscriber,
67 cases Prints from 6 1-4 cents to 42 cents.
35 bales White Sheetings and Shirtings from 6 1-4 to 14 cents.
21 bales Brown do. do. from 6 1-4 to 14 cents.
ELIAB STONE BREWER,
No. 414 Washington Street,
Sept. 22. South End.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, VOL. III No. 2, for August, 1832.

CONTENTS.

Practical Remarks, Matt. ix. 1—17; Translation and Exposition, Matt. ix. 18—38; The Demoniac of Gadara; St Paul's Combat at Ephesus, 1 Cor. xv. 32; On the Quotation of the Old Testament in the New; The Speech of Stephen, the First Martyr, Acts vii. 2—52. Sept. 15.

BLANKETS, &c.

Just received, and for sale by the subscriber,—
2 bales of London double Rose Blankets, 9, 10, 11, 12, and 13 quarters, very superior.
2 bales 8, 9, 10, 11, and 12, quarters, Rose Blankets, at very low prices.
2 bales 9-4 Comforters.
1 bale 12-4 do.
Marceilles Quilts.
ELIAB STONE BREWER,
No. 414 Washington street,
Sept. 15. South End.

MR DEWEY'S FAST DAY SERMON.

For sale by L. C. BOWLES, 362 Washington street, "A Sermon on the moral uses of the Pestilence, denominated Asiatic Cholera, delivered on Fast Day, August 9, 1832." By Rev. ORVILLE DEWEY, Pastor of the First Congregational Church in New Bedford. Sept. 15.

SIX ORIGINAL BOOKS. FOR JUVENILE AND SUNDAY SCHOOL LIBRARIES.

B. H. GREENE, 124 Washington, corner of Water street, is now preparing for the press, six new and original books, by the author of "The Black Velvet Bracelet," "Early Impressions," &c. &c. They will probably be among the most interesting books that have at any time been published for children, The first of the series will be before the public in about two weeks, entitled "Annette Warrington, or Sequel to the Black Velvet Bracelet."

N. B. Due notice will be given of the appearance of the others.

On hand an excellent collection of books, for Unitarian Sunday School Libraries.

SUNDAY SCHOOL DEPOSITORY,
124 Washington Street.

WANTED

A Lad 16 or 18 years of age to attend in a Book-Store. One from the country would be preferred. Inquire at 362 Washington Street. Sept. 8.

LIBERAL PREACHER,
FOR SEPTEMBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for September, 1832.—New Series, Vol. II. No. 9, Containing a Sermon by Rev. JOSEPH FIELD, of Weston. *Subject*,—"Causes of Religious Indifference." Sept. 1.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.' Sept. 8.

NEW BOOKS IN PRESS.

L. C. BOWLES, No 362 Washington Street, has in press, and will shortly publish, "Brooke and Brooke Farm;" "Demerara;" "Ella of Garveloch;" "Wea, and Woe, in Garveloch;" Tales by Harriet Martineau, being Nos. 3, 4, 5, and 6, of 'Illustrations of Political Economy.

Also, "Stories about Boston," by ROBIN CARVER, with numerous engravings on wood. This work is to be published in a neat style, and ornamented with engravings illustrative of public events, buildings and monuments of the city. It is intended for children, and is well adapted for the use of Schools. It contains an historical account of the city, from its settlement to the present year, with interesting anecdotes of public men, revolutionary tales, and a full geographical sketch. Sept. 1.

NEW ENGLAND MAGAZINE

This day published by J. T. & E. BUCKINGHAM, No. XV. of the NEW ENGLAND MAGAZINE, for September, 1832.

CONTENTS.

Original Papers.—Europe; Paul Knapp,—or the Life of a Yankee; Domestic Manners of the French; Common Schools; My Books; Torquemada, a Tale of the Peninsular War; Fragments of New-England Eclogues; The White Sulphur Springs; Green Peas, and other Matters; Nancy Gale; Blue-Deviled Retrospection; Harvard College, Forty Years Ago; A Leaf from an old Almanack; Virtue's Ghost.

MONTHLY RECORD. *Politics and Statistics.*—United States, South Carolina, Georgia, Illinois.

Literary Notices.—Remarks made on a Tour to Prairie du Chien, and thence to Washington city, in 1829. By Caleb Atwater. Biographical Memoir of the late Commodore Barney. Edited by Mary Barney. The Literary Remains of John G. C. Brainard, with a Sketch of his Life, By J. G. Whittier. The Etymological Encyclopedia of Technical Words and Phrases, used in the Arts and Sciences, &c. By D. J. Browne. A Discourse delivered in the Church in Brattle Square, on the day of Fasting, on account of the Cholera. By Professor John G. Palfrey. A Sermon preached in the Twelfth Congregational Church, Boston, on the day of Fasting, &c. By Rev. Samuel Barrett. Tract on Comets, translated from the French of M. Arago. By John Farrar.

Universities and Colleges.

Miscellanies.—Statue of Washington, Presbyterian Church, Trade in the West, Revolution Relics.

Obituary Notices.

Our File. Sep. 1.

CHRISTIAN MONITOR—NEW SERIES.

Just published by S. G. SIMPKINS, 79 Court Street, corner of Brattle Street, the "Christian Monitor,"—*New Series*, Vol. 1. containing the following articles.

The Nature and Design of a Christian Church; Christian Fellowship; A Discourse before the Society for promoting Christian Knowledge, Piety and Charity; Youth invited to the Lords Supper; What is meant by joining the Church; The advantage of Religious Resolutions and Vows; An Affectionate Invitation to the Communion; The Perpetuity of the Lords Supper. Aug. 28.

SUMMER GOODS AT REDUCED PRICES

The Subscriber offers for sale at his Wholesale and Retail Store, the remainder of his *Summer stock* of Goods, which were purchased at *auction*, and will be sold at very *reduced prices*.

Super. 4-4 French high col'd muslins. at	2s 6d
do. " English " " "	1s 6d
do. " " buff and blue,	1s.
do. 3-4 Lowell and Swiss,	12 1-2
3-4 white Dimity,	12 1-2
4-4 superior French Prints,	1s 6d
" " London "	1s 6d
4-4 and 6-4 plain Swiss Muslin, from	1s to 2s 6d
" figured " "	2s to 3s 9d

Cotton Cambrics and Cambric Muslins.

Also received, per Ship Dover.

1200 doz. of Chaps best spool cotton, warranted 200 yds. at	each 4 cts.
2000 doz. black spool cotton,	1 cent
2000 " cotton tapes,	1
1000 " linen "	2
2000 ps. black silk braid, at	6d
1000 doz. boxes cotton, at	6 1-4
1 case bundle hdkfs. at	12 1-2
Fancy hdkfs. from 6 1-4 cts. to	$ 1
7-4 Orleans shawls, at	$ 1
Barrage scarfs, large size,	$ 1
Gauze " " "	2s to $ 1
White gauze Veils, from	1s 6d to 4s 6d
Black " "	do. do.
Green barrage "	do. do.
Black crape "	do. do.
" bobbinet lace Veils, at	$2 50
" blange,	3s 9d
" and colored barrage, superior quality,	1s 6d
" " crapes,	1s 6d
Wide gauze ribbons,	6 1-4
Narrow " "	3 cts.
Wrought muslin capes, from	6d to 3s
50 dozen black purses, clasped,	6 1-4
Red merino shawls, from	$3 to $7
4-4 Bengal striped ginghams,	12 1-2
4-4 French extracted ginghams, damaged,	12 1-2

ELIAB STONE BREWER,
No. 414 Washington street.

VALUABLE BOOKS--CHEAP.

For Sale by L. C. BOWLES, No. 362 Washington Street, (near Boylston Market) a good assortment of *Theological and Miscellaneous Books, at reduced prices*, among which are the following:

	PRICE.
Channing's Works, 8vo. bound in full cloth,	$1,25
Beard's Collection of Sermons, per vol.	1,25
do. do. do. calf,	1,75
Whitman's Village Sermons, cloth,	0,62
Counsels and Consolations, by Jonathan Farr, per doz.	3,00
Plain Letters on Important Subjects, per doz.	3,00
The Times of the Saviour, 3d edition with plates,	0,25
Ware, on the Formation of the Christian Character, per doz.	3,50

—ALSO—

Theological Common Place Book,
Contemplations of the Saviour,
Memoirs of Oberlin,—do. of Hannah Adams,
Noyes' Psalms,—Worcester on the Atonement,
Greenwood's Liturgy,—Buckminster's Sermons,
Visit to the Poor,—Art of Being Happy,
Adam's Letters on the Gospels,
Upham's Lectures on Witchcraft,
do. Letters on the Logos,
Brooks's, Sewall's and Dabney's Family Prayers,
Cambridge and N. York Collec. of Psalms and Hymns,
Greenwood's and Willard's do. do. do.
Worcester's, Channing's and Carpenter's Catechism,
Allen's and Field's Questions,
Saturday Evening,—Life of Ledyard,
Tucker's Light of Nature,—Selections from Fenelon'
Greenwood's Lives of the Apostles,
Kenrick's Exposition,—Locke on the Epistles,
Griesbach's Testament, by Professor Palfrey,
Harmony of the Gospels, by do.
Leighton's Select Works,—Offering of Sympathy,
Nichols's Natural Theology,
Dick's Christian Philosopher,
Library of Old English Prose Writers,
do. of Religious Knowledge,
Quarto, Octavo, and Pocket Bibles and Testaments, in various bindings;

Together with a variety of other Works, suitable for *Public* or *Private Libraries*, with an extensive assortment of JUVENILE BOOKS for *Juvenile Libraries* and *Sunday Schools*, at 50 per cent. discount; a Catalogue of which has just been published, and may be had at the above Store.

☞ Orders from Clergymen and others will be executed on the best terms.

N. B. *Printing and Bookbinding* done with neatness and despatch. ☞ Old Books re-bound, &c.
July 21. 1stf.

CHEERING VIEWS OF MAN AND PROVIDENCE.

Just published and for sale by L. C. BOWLES, 362 Waghington street, "Cheering Views of Man and Providence, drawn from a consideration of the Origin, Uses, and Remedies of Evil." By WARREN BURTON. Sept. 1.

DIAPERS AND CRASH.

5 bales of Russia Diapers,	12s 9d per piece.
10 " " Crash,	6 1-4 cts. pr. yd.
2 " " Linen, an excellent article for wiping glasses.	12 1-2 cts, pr. yd.

Just received and for sale by ELIAB STONE BREWER, 414 Washington street, South End. Sept. 1.

SELECTED POETRY.

[From the Courier.]

Many of our readers will recognize in the following pathetic lines the genius of a favorite poet, (Sprague) and none can withhold their sympathy from feelings so unaffectedly delineated.

M. S. C.

I knew that we must part—day after day,
I saw the dread Destroyer win his way;
That hollow cough first rang the fatal knell,
As on my ear its prophet-warning fell;
Feeble and slow thy once light footstep grew,
Thy wasting cheek put on death's pallid hue,
Thy thin, hot hand to mine more weakly clung,
Each sweet "Good night" fell fainter from thy tongue;
I knew that we must part—no power could save
Thy quiet goodness from an early grave;
Those eyes so dull, though kind each glance they cast,
Looking a sister's fondness to the last;
Thy lips so pale, that gently pressed my cheek,
Thy voice—alas! thou couldst but try to speak;—
All told thy doom, I felt it at my heart,
The shaft had struck—I knew that we must part.

And we have parted, Mary—thou art gone!
Gone in thine innocence, meek-suffering one.
Thy weary spirit breathed itself to sleep
So peacefully, it seemed a sin to weep,
In those fond watchers who around the stood,
And felt, even then, that God, even then, was good.
Like stars that struggle through the cloud of night,
Thine eyes one moment caught a glorious light,
As if to thee, in that dread hour, 'twere given
To know on earth what faith believes of Heaven;
Then like tired breezes didst thou sink to rest,
Nor one, one pang the awful change confessed.
Death stole in softness o'er that lovely face,
And touched each feature with a newborn grace;
On cheek and brow unearthly beauty lay,
And told that life's poor cares had passed away.
In my last hour be Heaven so kind to me,
I ask no more than this—to die like thee.

But we have parted, Mary—thou art dead!
On its last resting-place I laid thy head,
Then by thy coffin-side knelt down, and took
A brother's farewell kiss and farewell look;
Those marble lips no kindred kiss returned;
From those veiled orbs no glance responsive burned;
Ah! then I felt that thou hadst passed away,
That the sweet face I gazed on was but clay;
And then came Memory, with her busy throng
Of tender images, forgotten long;
Years hurried back, and as they swiftly rolled,
I saw thee, heard thee, as in days of old;
Sad and more sad each sacred feeling grew,
Manhood was moved, and sorrow claimed her due;
Thick, thick and fast the burning tear-drops started,
I turned away—and felt that we had parted.

But not forever—in the silent tomb,
Where thou art laid, thy kindred shall find room;
A little while, a few short years of pain,
And, one by one, we'll come to thee again;
The kind old father shall seek out the place,
And rest with thee, the youngest of his race;
The dear, dear mother, bent with age and grief,
Shall lay her head by thine, in sweet relief;
Sister and brother, and that faithful friend,
True from the first and tender to the end,
All, all, in His good time, who placed us here,
To live, to love, to die and disappear,
Shall come and make their quiet bed with thee,
Beneath the shadow of that spreading tree;
With thee to sleep, through death's long dreamless night,
With thee rise up, and bless the morning light.

EVENING HYMN

OF THE TYROLESE PEASANTS.

The following lines were inserted in the Christian Pioneer with the following introduction by the hand of a correspondent.

Dear Sir,—The accompanying lines are almost a literal translation of the Hymn, sung by the Tyrolese peasants each evening, "at the sunset tree." The air is very simple and devotional. It has been justly observed, that "when sung from the heart by men who rise early to labor and late take rest, it surely is an evening sacrifice accepted at the gates of heaven." It appears very characteristic of the noble race of peasants, from among whom arose the most glorious because most merciful of patriots, Andrea Hofer.

Hark! 'tis the hour of lov'd repose,
'Tis sunset—and our toils we close;
We'll lie down in the pleasant shade,
How sweet is rest by labor made!

I pity those who lounge away
On downy couch the live-long day;
All wearied with their idle hours,
They know not sweet repose like ours!

To us, how sweet this hour of rest!
To us, how sweet the Sabbath blest!
But sweeter far than all this, even,
Will be the long, long rest of heaven.

There, Heavenly Father! all shall rest
From labor, in Thy presence blest;
Oh! there, will be no scorching sun,
There, will no toilsome task be done.

No pain—no poverty—no fears—
No woe—no sin, that source of tears;
But calm and sweet like summer's even,
Long, long will be our rest in heaven.

MISCELLANEOUS.

SCHOOL STATISTICS.

A late number of the Boston Family Lyceum, a valuable and interesting family paper recently established in this city, contains the following article.

About one third of the whole population of a country are between the ages of three and sixteen or eighteen; and of course are the proper subjects of school education.

In the United States more than four millions of children ought to be under the influence of schools.

In Maine, the law requires that the inhabitants of every town pay annually for the support of schools, a sum equal at least to 40 cents for every person living in it. That amounts to about $120,000. Their expenditures are more than $140,000.

In New Hampshire, a separate tax of $90,000 is raised for schools, besides an annual appropriation from a tax on bank stock of 9 or $10,000.

In Vermont, more than $50,000 are raised for schools, from a 3 per cent tax on the grand list, and as much more from district taxes, besides an income of nearly $2,000 from banks.

In Massachusetts, are nearly three thousand schools, supported by public taxes and private subscriptions. In Boston, the schools contain more than 12,000 children, at an expense of about $200,000

In Rhode Island, are about seven hundred schools, supported by a legislative appropriation of $10,000 annually, by taxes and by private subscriptions.

The Connecticut school fund is nearly two millions, but fails of its desired object. Children in the state, 85,000—schools about 1,500.

In New York are more than 9,000 schools, and over 500,000 children taught in them. School fund, $1,700,000; distributed annually, $100,000, but on the condition that each town raise by tax, or otherwise, as much as they receive from the fund. A wise provision.

New Jersey has a fund of $245,000, and an annual income of $22,000.

In Pennsylvania, during the last year, more than 250,000 children, out of 400,000, were destitute of school instruction.

Delaware has a school fund of $70,000.

Maryland has a school fund of $75,000, and an income for schools from the banks, which are divided between the several counties.

Virginia has a fund of $1,233,000, the income divided among the counties according to the white population, and appropriated to paying the tuition of poor children, generally attending private schools.

North Carolina has a fund of $70,000, designed for common schools.

South Carolina appropriates $40,000 annually to free schools.

Georgia has a fund of $500,000, and more than 700 common schools.

Alabama, and most or all the western and southwestern states, are divided into townships, six miles square, and each township into sections one mile square, with one section, the sixteenth, appropriated to education.

Mississippi has a fund of $28,000, but it is not available until it amounts to $500,000.

The legislature of Louisiana grants to each parish or county in that state, $2 62 1-2 for each voter—the amount for any one parish not to exceed $1,350, nor to fall short of $800. $40,000 are applied to educating the poor.

Tennessee has a school fund of about $500,000, but complaints are made that it is not well applied.

Kentucky had a fund of $140,000, but a portion of it has been lost. A report to the legislature, from the Rev. B. O. Peers, says, that not more than one third of the children between the ages of four and fifteen, attend school.

In Ohio, a system of free schools, similar to that of New England, is established by law.

In Indiana, Illinois, and Missouri, no legislative measures for the support of schools have been adopted. All the schools are supported by private tuition.

[From Landers' Travels.]

RELIGIOUS CEREMONY IN AFRICA.

Just after sunrise, two Mohammedans arrived at our house with an invitation for us to accompany them to the spot selected for the performance of their religious rites and observances. This being a novelty, we embraced the proposal with pleasure, and followed the men to the distance of about a mile from our house. Here we observed a number of their countrymen sitting in detached groups, actively employed in the duties of lustration and ablution. It was a bare space of ground, edged with trees, and covered with sand. The Mussulmen were obliged to bring water with them in calabashes. Seated in a convenient situation, underneath the spreading branches of a myrtle tree, without being seen, we could observe all their actions. But a number of boys soon intruded themselves upon our privacy, and, to say the truth, we were more amused by the artlessness and playfulness of their manners than with all the grave mummery of the Mohammedan worshippers. Groups of people were continually arriving at the spot, and were welcomed to it by an occasional flourish of music from a native clarionet, &c. They were clad in all their finery, their apparel being as gaudy as it was various. The *coup d'œil* presented by no means an interesting spectacle. Loose robes, with caps and turbans, striped and plain, red, blue, and black, were not unpleasingly contrasted with the original native costume of figured cotton, thrown loosely over the shoulders, and immense rush hats. Manchester cloths, of the most glaring patterns, were conspicuous among the crowd; but these were cast in the shade by scarfs of green silk, ornamented with leaves and flowers of gold, and aprons covered with silver spangles. Very young children appeared bending under the weight of clothes and ornaments; whilst boys of maturer years carried a variety of offensive weapons. The Turkish scimitar, the French sabre, the Portuguese dagger, confined in a silver case, all gleamed brightly; and heavy cutlasses, with native knives, were likewise exhibited, half devoured with cankering rust. Clumsy muskets and fowling pieces, as well as Arab pistols, were also handled with delight by the joyful Mussulmen. In number, the religionists were about an hundred and fifty. Not long after our arrival, they formed themselves into six lines, and having laid aside many of their superfluous ornaments, and a portion of their clothing, they put on the most sedate countenances, and commenced their devotional exercises in a spirit of seriousness and apparent fervor, worthy a better place and a more amiable creed. In the exterior forms of their religion, at least, the Mussulmen here are complete adepts, as this spectacle has convinced us; and the little we have seen of them has led us to form a very favorable opinion of their general temperance and sobriety.

The ceremony was no sooner concluded, than muskets, carbines, and pistols were discharged on all sides; the clarionet again struck up a note of joy, and was supported by long Arab drums, strings of bells, and a solitary kettle-drum. The musicians, like the ancient minstrels of Europe, were encouraged by trifling presents from the more charitable of the multitude. All seemed cheerful and happy: and on leaving them, several, out of compliment, I suppose, discharged their pieces at our heels; and were evidently delighted with themselves, with us, and the whole world. In the path, we met a fellow approaching the scene of innocent dissipation, clothed most fantastically in a flannel dress, and riding on the back of what we were informed was a wooden horse. He was surrounded by natives of all ages, who were laughing most extravagantly at the unnatural capering of the thing, and admiring the ingenuity of its contrivance. The figure itself was entirely concealed with cloth, which rendered it impossible to discover by what agency it moved. Some years ago, I saw a monster something similar to it with a company of mountebanks, in the West of England, which, among its other properties, used to swallow children; and in all probability, this "wooden horse," is constructed on a similar principle. Its head was covered with red cloth; and a pair of sheep's ears answered the purpose for which they were intended tolerably well. Yet on the whole, though it was easy to perceive that a horse was intended to be represented by it, the figure was clumsily enough executed. As soon as this party had joined the individuals assembled near the place of worship, a startling shriek of laughter testified the tumultuous joy of the wondering multitude. The sun shone out on the happy groups of fancifully dressed persons, whose showy, various colored garments, and sooty skin, contrasted with the picturesque and lovely appearance of scenery, produced an unspeakably charming effect. The foliage exhibited every variety and tint of green, from the sombre shade of the melancholy yew, to the lively verdure of the poplar and young oak. For myself, I was delighted with the agreeable ramble, and imagined that I could distinguish, from the notes of the songsters of the grove, the swelling strains of the English skylark and thrush, with the more gentle warbling of the finch and linnet. It was, indeed, a brilliant morning, teeming with life and beauty; and recalling to my memory a thousand affecting associations of sanguine boyhood, when I was thoughtless and happy. The barbarians around me were all cheerful and full of joy. I have heard that, like sorrow, joy is contagious, and I believe it is, for it inspired me with a similar gentle feeling.

[From the Northampton Courier.]

THE DEAD.

How few there are, has been remarked by a forcible and impressive writer, who read the ordinary list of deaths, who know anything of the depth of human feeling, or the intensity of human suffering, which is recorded in the simple and brief notices which we read with so much carelessness, and so coldly in the newspapers. Finding no familiar name to arrest attention, or awaken sympathy, we think no more of the matter, for what care we for the long, midnight vigils of watchful, affectionate friendship—the weary, aching head—the afflicted, desponding heart—we do not feel the pain the languishing sufferer has experienced, and we know nothing of the agony which exhausted his frame and wore out his weary nature; nor care we for the spirit which has fled its frail tenement, and uttered its last, final gasping farewell. We know nothing of the heart burning anguish which is felt, or the hot burning tears which gush out in the agony of friendship, from bosoms swollen and bursting with an excess of passionate grief. We know nothing of the bitterness of parting, of the strength of affections which have been torn assunder,—of the hopelessness of the first flood of tears—of the depth of protracted suffering—or of the intensity of afflictions which real friends have been called upon to suffer and endure.

It is a melancholy, though instructive consideration that the tendency of every thing is to decay; that the happiest prospects and brightest visions of future bliss are but delusive fancies, which become extinguished when they shine out most vividly, and give the strongest evidence of permanent duration. "Hopes which were angels in their birth," become from their intimacy and close connexion with human frailty and decay but things of earth; and thus it is, that those dear objects upon which we have lavished most flattering hope of future happiness and bliss are removed from us before we are concious of palsying illness which quenched the spirit and laid them low. We grieve that they are taken from us so suddenly,—that they could not have been spared a little longer; then we could have appreciated their worth, returned their manifold kindnesses, and gradually prepared ourselves for that event, which from its sudden occurrence, unmans our resolution and prostrates us in the dust by the sternness and severity of the blow. There is another sad thought, but nevertheless a true one, that the more friendships we form, the more attachments we make, the more tender and endearing connexions we weave around us, and invest ourselves with, in this world the more grief and suffering we shall be called to endure. A time will come when all earthly attachments must be severed, and the more devoted to connexions, the more agonizing and severe will be the struggle which separates us and tears us away from among them.

It may be that the Stoic's life is productive, eventually, of less pain and suffering than that individual endures, who possesses more delicate sensibility and is alive to the generous impulses of nature and the finest feelings of the human heart, it may be so, but yet his cold enjoyments and benumbed sympathies afford him but a poor comfort, when most he needs the sympathy, the sustaining hand and upholding arm of ardent and enduring friendship. Life would not be worth possessing if this polar star did not illuminate its dark paths and throw around its dreariness some evidence of sympathetic love for each other, and though separation when it comes crush the heart and tear asunder its very fibres, yet how eagerly we taste of its delicious sweets and exult in the participation of its delirious enjoyments!

[From the New England Magazine.]

EDUCATION OF THE BLIND.

Dr S. G. Howe, who, ten months ago, went to Europe, for the purpose of examining the schools for educating the Blind, has recently returned to Boston. Dr Howe went out as the special Agent of the New England Asylum, and, but for the miserable policy of the Prussian Government, which prevented him from visiting several important institutions in that Kingdom and Germany, he would have returned with a mass of practical information that must have been of the greatest advantage to the contemplated institution in Boston. As it is, he has not returned empty-handed. He visited several celebrated schools in England, Scotland, and France. From an institution in Paris he has brought a young gentleman, Mr Trencherri, to serve in the capacity of an instructer, and one every way qualified for the office. This young gentleman is about 20 years of age, and lost his sight when he was about 4. He has no conception of colors, but in regard to all objects, the notions of which depend upon the exercise of other senses than that of seeing, he appears to be well informed. He has been a teacher of mathematics in the Parisian School whence he came. His knowledge of that abstruse science, and the rapidity with which he answers questions that require arithmetical operations of considerable length, are truly surprising. The mental operation by which he arrives at the solution of a problem, is unknown. Questions of a difficult character and requiring a greater exercise of memory, such as the extraction of roots and the involution of high powers, he works out on a table with a set of types representing figures, and made for the purpose. He is an accomplished performer on the organ, piano-forte, and violin.

Books for the use of the blind are printed on thick paper, without ink, the letters being raised above the surface, by a strong impression, resembling what are called embossed cards. Such books Mr Trencherri reads with great facility, tracing the words and letters with his fingers. On the Maps which are used at the Edinburgh School, the boundaries of states and kingdoms, rivers, and the shores of the ocean are all represented by thread or twine, glued on the surface of the map. But these are expensive and difficult of construction. Dr Howe has made one or two by way of experiment, in the same manner as the books are printed, which will answer the purpose better, and be much cheaper. He has also brought home with him several specimens of articles manufactured by persons totally blind, such as lace, net-work, stockings, caps, purses, &c. that would excite admiration if they were the work of those who had eyes to guide their fingers; but when it is considered that they are manufactured with the assistance of but one sense—that of feeling—the spectator cannot suppress his astonishment.

The New England Asylum has yet but scanty means wherewith to carry on its proposed work—a work which, we trust, will be a blessing to numerous unfortunate human beings, by enabling them to support themselves in comfort and independence. It is not expected that it will be entirely an eleemosynary institution. The pupils will feel that they can do something in return for the labor bestowed on their education, and be made comparatively happy in the consciousness that they can lay the world under obligations of a pecuniary as well as a moral character.

ANECDOTE OF JUDGE MARSHALL.

It is frequently remarked, that the most laudable deeds are achieved in shades of retirement; and to its truth history testifies in every page. An act of heroism or philanthropy, performed in solitude, where no undue feelings can affect the mind, or bias the character, is worth, to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of a stupid and admiring multitude. It is not long since a gentleman was travelling in one of the Counties of Virginia, and about the close of the day stopped at a public house to obtain refreshment and spend the night. He had been there but a short time before an old man alighted from his gig, with the apparent intention of becoming a fellow guest with him at the same house. As the old man drove up he observed that both shafts of his gig were broken, and they were held together by withs formed from the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee buckles were loosened and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number, most if not all of them of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an eloquent harangue which had been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence no doubt equal, but that it was from the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven the young champions wielded the sword of argument, adducing with ingenuity and ability every thing that could be said pro and con. During this protracted period the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his mind; or perhaps he was observing with a philosophic eye the faculties of the youthful mind, and how new energies are evolved by repeated action; or perhaps, with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation, upon whom those destinies must devolve; or most probably, with a sentiment of a moral and religious feeling, he was collecting an argument which, characteristic of himself, no art would be able to elude, and no force resist. Our traveller remained a spectator and took no part in what was said.

At last, one of the young men, remarking that it was impossible to combat with long established prejudices, wheeled around and with some familiarity exclaimed, "well, my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman, that he had ever heard. So perfect was his recollection, that every argument urged against the Christian religion was met in the order in which it was advanced.—Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered. An attempt to describe it, said the traveller, would be an attempt to paint the sunbeams. It was immediately a matter of curiosity and inquiry who the old gentleman was. The traveller concluded him to be the preacher, from whom the pulpit eloquence had been heard. But no, it was JOHN MARSHALL, *the Chief Justice of the United States.*

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